

ALEXANDER'S MAGAZINE

AND THE NATIONAL DOMESTIC



JULY, 1907

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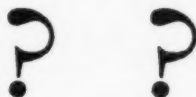
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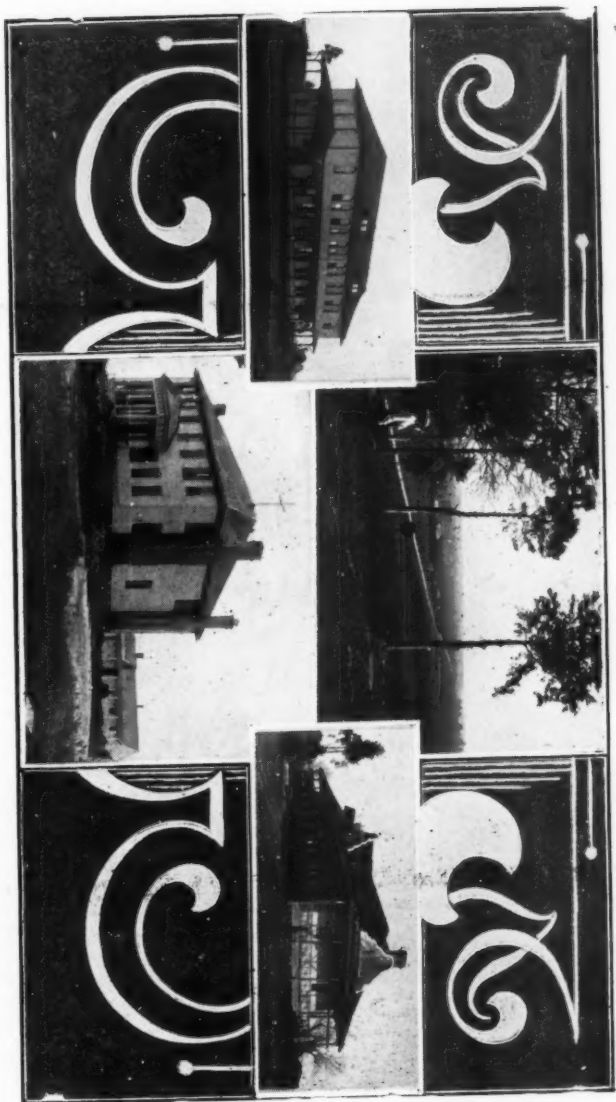
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ISAIAH MONTGOMERY,
Founder of Mound Bayou, Servant of Jefferson Davis
(See Page 159.)

ALEXANDER'S MAGAZINE

Devoted to the Spreading of Reliable Information Concerning the Operation of Educational Institutions in the South, the Moral, Intellectual, Commercial and Industrial Improvement of the Negro Race in the United States. Published on the Fifteenth Day of each Month. Entered as Second-Class Matter on May 3, 1905, at the Post Office at Boston Massachusetts, under act of Congress of March 3, 1879

CHARLES ALEXANDER - - - - Editor and Publisher
714 SHAWMUT AVE., BOSTON, MASS., U. S. A.

Subscription; One Dollar a Year - - - - 10 Cents a Copy

Vol. 4

JULY 15, 1907

No. 3

Editorial Department

INDUSTRIAL EDUCATION IN MASSACHUSETTS.

It is pretty well agreed among men of plain common sense and sound wisdom that a purely theoretical education, without the practical knowledge by which to apply it, is of little real value to an individual or a race, in any field of industrial or economic activity. And again, mere practical knowledge without technical training is likewise deficient, though there are to be found men who have never seen the inside of a technical school, but who have become, by diligent application, successful managers of large enterprises. However, the man who possesses theoretical equipment, technical training and the practical experience has the advantage over the fellow who has but one of these equipments. The man with theoretical

training and practical experience will command larger compensation for his service than any other man. This is because, naturally he is more valuable than the man who has to guess or make laborious calculation in order to carry out his purpose.

There is a general movement throughout the country toward the establishment of industrial and technical schools among all classes of citizens. It appears that educators were a long time discovering the fact that it was necessary for the boy, who is to become a working man, to have thorough knowledge of the use of tools and of his own brain rather than four years course of languages and literature. Eminent men at the south as well as at the north are agreed that vocational education is desirable for all young people if the republic is to continue in its upward progress. These views but recently acquired have been

inspired by the insistence of Booker T. Washington in his theory of industrial education for the masses of the Negro race. Indeed, Booker T. Washington has done more to demonstrate the practicability of technical training for our youth, white and black, than any other American educator.

For a number of years, a certain element of the Negro race in the United States has set up strenuous opposition to Dr. Washington's teaching. What will this element now say when it finds that Dr. Washington's views have been adopted by the great state of Massachusetts?

In 1905, the state legislature appointed a commission to investigate the subject of industrial and technical education throughout the state. After a very careful survey and study of the question, this commission made several recommendations among which, was the appointment of a permanent commission which would take up the work of establishing vocational schools throughout the state. It would appear to us that if the wise men of Massachusetts can see the value of technical training for their youth in order to equip them for the battle of life, surely the masses of the Negro race must need similar equipment to fit them for their battles. Dr. Washington's advocacy of industrial education has in this instance, been vindicated by broadminded citizens who are above reproach.

Let us see that, whenever we have failed to be loving we have also failed

to be wise; that, whenever we have been blind to our neighbor's interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves much more.—Charles Kingsley.

Another Negro poet, from the portrait apparently a very young man, appears in Mr. John E. McGirt with "For Your Sweet Sake" (The John C. Winston company). The verse never fails in melody, which is a characteristic of the race; some of it is respectable, some a little reminiscent, some is in dialect, but sometimes it becomes true poetry. It would be difficult to find fault with the following: They told me that the path I took was hard,

That many a time my weary feet
would bleed;

They said at last I'd find my way was
barred;

I would not heed.

They bade me stop and go the other
way;

This path, they said, Fate thorns
and thistles strew;

But I was young. Ambition led the
way;

I thought I knew.

But when my bleeding feet came to
the end,

And I was bound and scourged by
cruel Fate,

Alas! I cried, pray let me start again;
It was too late.

We print here an extract of a letter of the papal secretary of state to Bishop Byrne:

"His holiness most earnestly wishes that the work of the apostolate to the Colored people, worthy of being encouraged and applauded, beyond any other undertaking of Christian civilization, may find numerous and generous contributors, to all of whom, as a pledge of his gratitude, he imparts from this day his Apostolic Benediction."

Mound Bayou--A Negro Municipality.

By Day Allen Willey

Courtesy Van Norden's Magazine.

Up in the northwest corner of the state of Mississippi, in the heart of the rich country which forms the delta region, where the Yazoo river mingles its waters with the Mississippi, is a community which is of more than ordinary interest, from the fact that it forms a proof of the ability of the Negro race to become successful in trade, agriculture and other vocations, though absolutely independent of the white man.

If we study the statistics of the southern states, we may be surprised at the large number of the colored race who depend on the soil for a livelihood—not merely as farm laborers, but as holders of land, which they have either purchased outright or have occupied as tenants. It is a fact that agriculture is the chief industry in which the American Negro is engaged. There are about 800,000 farms, with an average acreage of 51.2 acres, each tilled by Negroes in the United States. More than one-fifth of these are owned outright and 4.2 percent are partly owned by them. This means that one-quarter of all Negro farmers are landholders. There are more Negro landholders in Mississippi than in any other state. The Negro population of that state exceeds the white, and Negro farmers considerably outnumber the white ones, although their total acreage is less. Therefore, it is of interest to note that Mound Bayou, as the community to which we have alluded is called, is located in the state which is notable for the large number of its colored population.

The origin of the settlement forms a tale that is well worth the telling, for it was founded by a man who spent the early years of his life as a human chattel, being a slave in

the days before the war. A few years ago the National Negro Business League, an organization comprising tradesmen, bankers and others of this race, met in the city of Chicago. One of the delegates to the meeting was the founder of Mound Bayou, and at that time its mayor. To talk with Isaiah Montgomery on ordinary topics, one would never think he was at one time a slave, for there is no indication of it in the appearance or conversation of this prosperous business man, but he does not hesitate to speak freely of his early life as a servant of Jefferson Davis, the president of the Confederacy.

Mr. Montgomery tells many entertaining stories about the life on the Davis plantation, one of the largest and most remarkable of the great cotton plantations in the entire South. His father was a foreman on the place, and he himself was taken into the "big house" at any early age to be made a "house" servant. Because he showed unusual aptitude, he was taught to read and write, and in time became a sort of office boy for Joseph Davis, the older brother of Jefferson Davis, coming in this way to have an intimate knowledge of the household and of many of the business and political matters in which his masters were interested.

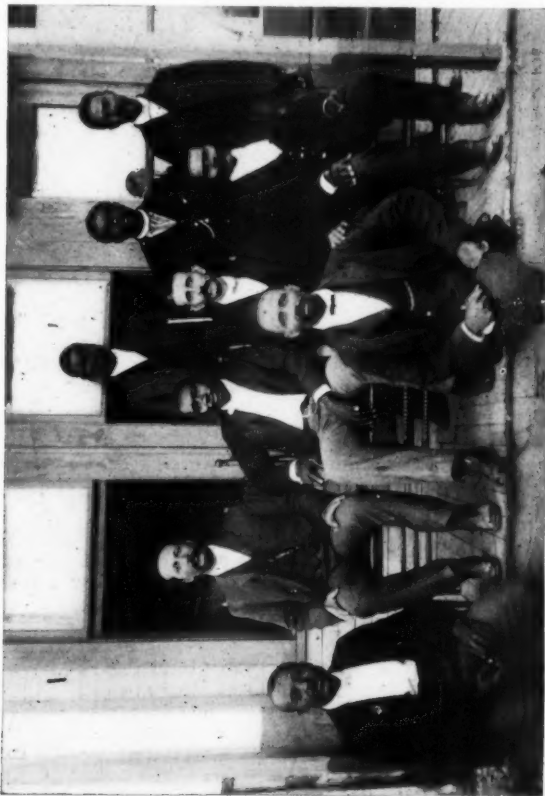
The Davis plantation comprised several thousands acres, lying in a huge bend of the Mississippi river. There were two plantation houses named "Briarfields" and "Hurricane," the last so named because at one time a hurricane swept over the place doing great damage. The affairs of the plantation were managed by the older brother, "Mr. Joe," while "Mr. Jeff" spent much of his time away

from home, occupied with political affairs at Washington and elsewhere.

There were 400 slaves on the plantation, divided into two squads called "the upper" and "the lower." Each had its own overseer, and there was great rivalry between the overseers and the men to see which division would come out ahead on the crops. In speaking of the place, Mr. Mont-

"Mr. Joe" was the judge and decided what should be done in each case.

The Davis plantation had a landing of its own near the house, at which the smaller river boats could tie up, but the larger boats—including those which carried the mails—stopped at a landing three miles down the river. It was one of the duties of Montgomery as a boy to row down to this



THE BOARD OF DIRECTORS OF THE BANK OF MOUND BAYOU.

gomery says the people had only the faintest idea of what slavery really meant, as the management was so careful and kindly. The overseers were not allowed to punish anyone of their own accord. They made complaint to the owner, and then, on certain days—usually Sundays—a "court" was held, in which all the cases which had come up were heard.

landing to get the mail. After the war had begun he would stop on his way back and take the papers out of the mail and read them, so as to learn the latest war news.

Montgomery's life on the big plantation gave him not only valuable ideas concerning farming, but of business methods. With the close of the war he did not join the exodus of his

race to the North, but remained on the "old place," assisting his father, who had been employed as farm boss. He saw that the Negroes were drifting hither and thither, for their freedom tended to make them unsettled. Noticing their increase in idleness and shiftlessness, the idea occurred to him of securing a large tract of land and renting or selling it to those

and other staples that they "made," many bought their little farms outright. This money, with the rent from the leased land, put the settlement on a sound financial basis.

Assured that it would not be a failure, the ex-slave added more and more territory to the holdings of the "colony," if it can be termed such. This was also taken up by additional

OFFICE OF THE BANK OF MOUND BAYOU.



of his own color—in short, forming a community among themselves. He knew of the rich bottom land in the delta of the Yazoo and managed to obtain control of several thousand acres of it. The news of Montgomery's scheme spread throughout that part of the South, and he had no difficulty in getting enough people to cultivate it. As they received a revenue from the crops of corn, cotton

settlers. Meanwhile the town of Mound Bayou began to grow, and on account of its location and the fact that it was dominated by Negroes, it naturally became the market of this region. Here the farmers brought their produce to sell. Here they purchased their clothing, groceries, farm implements and other supplies. They borrowed any money they needed from its people, and when its bank

and loan association were organized, utilized these institutions to care for their savings and to transact any banking business they had to do.

About fifteen years have elapsed since Montgomery entered the Yazoo delta and set apart some of its lands for those of his race who desired to advance themselves as tillers of the soil. In this period nearly 50,000 acres have been purchased or rented

more freight than from any other agricultural section of Mississippi with two or three exceptions, the town of Mound Bayou ranking tenth in importance on the line of railway in the shipments of farm products.

The little metropolis of this interesting settlement is not inhabited entirely by Negroes. About 250 white people have drifted into it since it was established, tempted by the op-



THE MOUND BAYOU DRUG STORE.

by Negro farmers. Over half of this acreage is absolutely owned by those who cultivate it. At the present time the rural population alone represent nearly 5000. Their harvest of cotton and other staples is so extensive that the railroad which passes through this part of the state secures

portunity to earn a living as clerks, mechanics, even at unskilled labor. But in numbers they represent only about a tenth of the town population, and none of them hold any public offices. Mound Bayou is absolutely controlled by Negroes today just as it was when it came into existence as

a town. Its mayor and board of aldermen are colored. Its doctors, lawyers and ministers are Negroes, as is the postmaster, the town clerk, the railroad agent and the editor of the local paper. Of its score of stores all but one or two smaller shops are owned by colored merchants. The opportunities for banking business caused the formation of the Bank of Mound Bayou, which opened in 1904.

pany capitalized at \$50,000, the money coming from the tradesmen of the town and the larger land owners in the vicinity. To quote a few other statistics it may be added that in addition to the stores the town has a saw mill, two blacksmith shops, a machine shop, a printing plant, while so much cotton is marketed here that two cotton gins are in continual operation in the season. Four church-

THE MOUND BAYOU SEMINARY.



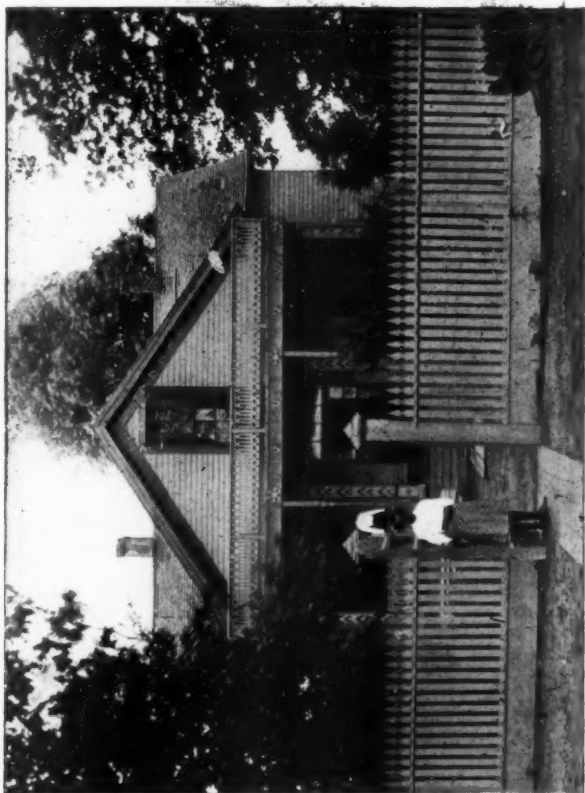
Since that time its transactions have so increased that they average \$200,000 monthly, while from its profits has been paid an annual dividend of 7 percent. The stockholders and of course, the officers and directors are all of the same race. Farm and town loans have originated a loan com-

es, three schools minister to the religious and educational needs.

It may be needless to say that when Mound Bayou chose its first mayor its founder was honored with the office, filling it for several terms. At last he retired to give place to another, but still continues

to take an important interest in the community, for Mr. Montgomery is part owner of one of the largest stores, a director in the bank and investment company, besides having large holding of the farm lands. He can be called the leading citizen, but he does not stand alone. For practically every position requiring ability to fill it properly a man has been found fitted for it. The rapid but steady growth of the mercantile trade has

has attracted some of the idle and vicious of the race, who have naturally drifted into it thinking to get enough to provide for themselves without working for it, but anything of this sort is discouraged by the townsfolk and, as a rule, the worthless ones remain but a short period. In fact, so well ordered is the community that thus far it has not needed a jail or lock-up, and is probably the only town of its size in Mississ-



THE HOUSE OF ISAIAH MONTGOMERY.

been due largely to the capacity and enterprise of the merchants—one of whom has built up a business worth \$50,000 in ten years. While there have been occasional failures to succeed these have been caused more by idleness and neglect than any other factors. Obviously the settlement

ippl which has no cell for the criminal.

The visitor to Mound Bayou who expects to find anything different from a thriving country town will be disappointed. Its appearance does not differ from many other places in the South except that the streets may be

cleaner, the houses and fences in better condition, and the buildings perhaps more modern. But the people have not spent their money for elaborate structures of brick or stone, for they realize that they are just making a beginning. The most pretentious buildings are the schools and churches, next to these special attention has been given the homes, although the dwellings of the wealthy

they are still at the beginning of their career and prefer to put their surplus earnings in the banks or in paying investments rather than spending it for worthless ornament or luxury. At the same time they have enough of the necessities of life, and poverty is practically unknown.

The same spirit of determination to succeed has been introduced in the country round about. That the Ne-



J. W. FRANCIS, PRESIDENT OF THE BANK OF MOUND BAYOU.

est residents are merely tasteful farm cottages. The stores are built for business, and while large enough and provided with the necessary conveniences, no attempt has been made to ornament them. In short, the people of Mound Bayou realize that

gro can make an up-to-date and successful agriculturist is shown by their cultivation, their neat appearance, the high grade of their live stock, and other features which show how their owners are not only making a livelihood out of the soil, but

are putting away a surplus at the end of each year from the sale of their money crops.

THE DRAMA OF LIFE.

By John M. Dorney.

"Out of the darkness Tildy came,
Tildy a Negress, black as coal,
Lowly in station, obscure in name,
Equal to us in body and soul,
She had her portion of fleeting years,
She lived, she loved, she laughed, she
cried,—

Hopes and doubts and joys and fears,
At length a call! and Tildy died."

"Out of the darkness Tildy came,
She left her progeny behind—
She had no thought of power or fame,
Lowly indeed was Tildy's mind,
Into the darkness we will go,
Out of the sorrow, joy and strife,
Her drama of life was closed at last:
What was the purpose of Tildy's life?"

"And what the purpose of life to you?
And what the purpose of life to me?
E'en though power has come to you?
E'en though fame I seem to see?
Out of the darkness we came—we two—
In to the darkness we will go,
'Twixt Tildy the black, and me and
you
What is the difference? I do not
know."

"Men of the world, list unto me,
In the name of God why spend your
me,
Will soon be done with all the strife,
Our drama's end we soon shall see
What is the purpose of our life?"

"If this be all, this misty fog,
'Tis worse than dream, it is a curse,
If this be all compared to dog,
The life of man is vastly worse
Out of the darkness we all come,
We wake, we learn, we think, we love;
If at our call, our race is run,
Then heart and tongue must needs
curse Jove."

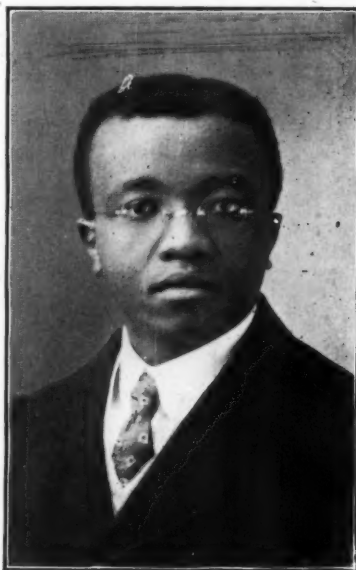
"But far away in Galilee,
There shone a star supremely bright,
'Tis ever calling you and me,
It will illumine darkest night,
Jesus of Nazareth, He who died,

He who on Easter morn arose,
Will, if we choose, be at our side,
When our life's drama is brought to
close."

AFRICA'S VITAL NEEDS.

By Stephen Ka Ndunge Gumede (a
native Zulu).

When we (Zulus) think of the Hay-
stack prayer meeting the story of over
70 years ago, handed down to us by
those who can bridge that mighty gap,
comes vivid to our minds. It is the



STEPHEN Kan, GUMEDE.

story of the brave missionary pioneers,
who made themselves exiles from home
and cultured society; who faced the
stormy seas with the true missionary
courage. In yon native land see them
blazing their way through natural forests;
see them crossing the arid plains;
see them on their way to Umsunsundh
lovu, there to plead with his majesty
King Cetywayo to let the "sons of
Heaven" go from out of the bondage of
heathenism; finally see them declaring
to the king and his subjects the Great-
Great whom they ignorantly did wor-
ship.

In the lowly kraals and in the scattered mission stations, the names of Lindiey and Adams, Grout and Venable, Champion and Wilson, yes, and the names of those heroes who followed them, who now lie buried on the field of their labor, on whose graves the Natal winds chant the perpetual requiem—their names, shall ever be household words. Although they are dead their memory grows brighter with the years. Our love for them shall ever be

"Deeper than the pillared skies,
High as that peak in heaven where
Milton kneels,
Deep as that grave in hell where Caesar lies."

Time would not permit me to talk of the consecrated men and women who are today carrying on the work started by the pioneers, who are watching our every forward movement as a parent watches a child, who see to it that our growth is healthful.

My fellow people would be ungrateful were they to ignore the sources from whence they derive their benefits and advantages. To you, ladies and gentlemen, who are faithfully directing and guarding our interests without any compensation and with no thought of reward—to you they would have me express their gratitude. The infinite love they have for you cannot be expressed by a finite word; for, indeed, there are thoughts and ideas which the human speech, creation's divinest work though it may be, is too weak to voice.

During the past 71 years much has been accomplished, but the present and the future calls for more efforts. Fired by the spirit of the 20th century, the spirit of progress, the Amaxoza and the Zulu leaders in educational movements are on the threshold of a great educational awakening. They are embarked upon a revolution in thought and life. Their desire for education is so great! It has allured them from their firesides and has made them the globetrotters. Their determination, their shiboeth seems to be, "to catch up with the vanguard of civilization."

At times like these, when mighty movements are going on they are in

danger of setting up new gods; of forgetting the high ideals of the past and following those paths which will lead them into the quicksands of dishonor and despair.

It is of prime importance therefore, that their friends must stand out and hold the light to guide their footsteps, must see to the laying of the foundation that it is broad and firm. What better foundation can be laid than a broad and liberal education.

They have outgrown that education which is bounded by the three Rs. The need, therefore, is not so much for founding new schools as to put to the stand of modern efficiency the schools at Amanzimtoti, Inanda and Umzambe. The centennial celebration must mark the changes in the curricula of these schools.

Hereafter they must be schools for higher education in the true sense of the word. They must give the native youths that education which will fit them for better living and better serving; that education which will supplant the tribal egoism with the altruism that will beget service for the whole. They must "rear up minds with the aspirations and faculties above the herd, capable of leading on their countrymen to greater achievement in virtue, intelligence and general well-being." The Zulu Christian Industrial school, founded by one of your sons, must teach them that all labor is honorable and only idleness is a crime. Although through the "poll tax fuss" the colony has been plunged into war. I still have great faith in the Natal government. In this noble work it will, as in the past, co-operate with you, it will increase its annual appropriation for native schools, it will second you in every effort. For, a system of primary school, culminating in schools, for higher education, is the sure guaranty a colony can have for peace, respect for authorities, reverence for the laws and the lofty ideals of citizenship. Where the masses are ignorant there is no peace. Ignorance never did and never will help any government. When the Natal government shall look more after the education and the development of all his majesty's subjects in the colony it will be safe

from the attacks of Bombata and his followers; homes will not be laid waste, promising young men will not perish on the battlefield, women will not be bowed down by a grief too bitter for tears.

These disconnected thoughts, Mr. President, will run off into the gulf of oblivion and there be forgotten. But may the noble voices ringing in earnest tones from the far off native land for education, remain with you and with this body as a perpetual prayer.

THE NEGRO AND THE CHURCH.

(By the Very Rev. A. P. Doyle.)
(Rector of the Apostolic Mission House.)

The Negro question is entering into an acute stage. The affair of the dismissal of the colored soldiers at Brownsville, Tex., and the discussion on the same in the senate have brought the racial problems before the mind of the entire country, have set people thinking about them, and have caused all the country at large to discuss the question as it has never been discussed before.

It is not our purpose here to enter into those larger questions of racial antagonisms and social inequalities, and to discuss whether the solution will come by transportation to Africa, or segregation into black states, or a wide diffusion of the colored people throughout the country, but rather to indicate how the acceptance of the principles and policies of the Catholic church by the colored people may contribute in a notable way toward the solution of many of the racial difficulties that now exist.

I can claim neither a lifelong nor even a country wide acquaintance with the Negro, but I have met him under very many conditions in the South, as well as in the cities of the North, on the farm as well as in his urban life, and I have become intimately acquainted with the life of the Catholic Negro through my administration as a priest and through that more intimate acquaintanceship that comes to me in giving missions among them, and I frankly say that in my priestly ministry among the

colored people I have learned to love them as a race and sympathize with them in their downtrodden condition, and I have had great opportunity to contrast the Negro under Catholic auspices, and the same race a stranger to the influence of the Catholic church.

When the history of the race is considered, the progress they have made since the war in the paths of civilization is truly remarkable. It may be doubted whether the history of any other race can show such tremendous strides.

Of course, the principal reason of the progress is because the race has lived in close touch with the mature civilization of the white people. The principle of imitation is strong in every race as it emerges from the bonds of tutelage, and in none more so than in the Negroes; moreover, they have had the opportunities of a constructive educational system. If the religious influences among the mass of the people had been as wholesome as the other civilizing influences, possibly there would not be so many evils to deplore, nor would the accusations made against the race as a whole have had so many foundations in fact.

The Negro is primarily a religious being. He has all the qualities that make him love the things of religion. He is simple—the majority of the race realize their position of dependence; they have not been blessed with a superabundance of the things of this world; moreover, they are emotional, superstitious, and readily reach out for the divine presence in the ordinary affairs of life.

They, too, have gone through the Red Sea of sorrow. There is no more fertile soil in all the world than natures of this character for the growth of religion. Added to these traits are the deep love for music and ceremony and the showy side of the religious service. Any one who has had the slightest knowledge of the Negro in his real home in the South, as he works in the fields and sings his plaintive plantation songs, or as he goes about his toil in the tobacco factories, or along the wharves or the

artisan trades, and talks religious controversy and expounds the Scriptures, must be persuaded that the race affords glorious opportunity for the cultivation of the religious sense. Rarely does one find the cynic or the scoffer among them, nor even the indifferentist. The men as well as the women glory in church going, and one of the great joys of life is camp meeting.

But the pity of it is that the kind of religion that they have known has had such weak restraining authority over their lives; it has been largely emotionalism. A childlike race needs a strong hand to curb strong passions. Its religious barriers must be of such a character that the principle of restraint may be always felt, so that it will be a check to the wrong doing and a training in the paths of righteousness. One may readily see what a different race such a people would be if the confessional were a flourishing institution among them. If from childhood they were taught the habit of introspection, whereby they investigated the motives of their acts; if they had the powerful check on irregular passions that the humiliating confession of sin imparts; if the obligation of justice that the sacrament of penance enforces—that of restitution of ill-gotten gains—were a matter of practical ethics among them, if the development of conscience that comes from the habit of telling one's sins under the consecrated auspices of the confessional were enjoyed by them; if the authoritative voice of the confessor demanding betterment of life had sounded in their ears constantly—what a different race they would be. With such splendid religious material as is afforded by the Negro character the Catholic church would have turned out a race that would have commanded the admiration of their opponents, and would have taken from their enemies the only vital causes of the present antagonism. Instead of this forming hand of mother church, what has been their religious life? Their leaders in their church life have been men with scant educational opportunities, who have stumbled

and blundered along in preaching gospel truths, who have gathered their people in small conventicles subject to no close supervision, where they have done as they pleased practically; who have allowed the religious life to develop along the lines of least resistance, and that is the emotional side; so that a Negro religious meeting is generally a mixture of unrubrical conduct from the chancel and "Amens" and "Hallelujahs" from the pews.

Some one who knows the religious life of the colored man in the South compares it to the luxuriant growth of an uncared for yet highly fertilized garden. Every kind of shrub and tree grows in luxuriant profusion, plucked, and plants unpruned, creating a pathless thicket with an impenetrable undergrowth. There may be some exaggeration in this, but there is also a great deal of truth. Moreover, the lines of race prejudices entered early into the religious life of the people. The Protestant churches were rent asunder in political questions that divided the North and the South. The Negro was the bone of contention. He consequently could not escape the embarrassments. If he had been within the bosom of the Catholic church he would not have suffered the stings that come from race inferiority. He would have felt the influence of the mother church, who looks on all nations as her children; who, like God, is no respecter of persons, and who treats all men, no matter of what race, color or previous conditions of servitude, alike before her altar where God dwells.

While social inequalities between white and black may have been tolerated, as they do naturally exhibit themselves between white and white in the churches, yet the broad principles of common brotherhood and the presence of our Lord on the altar would have prevented these social inequalities from degrading into racial hatreds.

Where the Catholic church has had a controlling influence among the colored people for many generations, as she has had in the lower counties of Maryland, she has abundantly dem-

onstrated her civilizing powers. It is quite remarkable, but it is a fact, that in these counties of Maryland there is no "Negro question" of any consequence at all. Lynchings have disgraced other parts of the South, almost without exception, though they are rarely heard of in Louisiana. But in the Catholic counties of Maryland such crimes have been seldom if ever heard of. Cardinal Gibbons practically makes this statement in a late article on "Lynch Law" in the *North American Review*: It is the unanimous testimony of priests who have lived in St. Mary, Charles and Prince George counties that the Negroes there are law-abiding people. I can bear testimony, for I have given missions in these counties, that as Catholics they are quite as good as can be found anywhere in the country among people of a similar station in life. They are full of faith. They are good church goers and liberally support their church, and their lives are marked by a practical Catholicity that would do credit to any race. They are a simple agricultural people, to be sure, and one ordinarily does not expect much viciousness among such people; but I venture to say that the records of the criminal courts in these counties are notable for the absence of any of the heinous crimes that have stained the court records where the Catholic church is unknown, and which are the cause of the people taking the law in their own hands.

This fact, of course, is attributable to nothing else but the restraining influence of a religion that follows them into their daily lives and compels the respect for and the observance of the Commandments. In the present crises many of the leading publicists among the colored people are openly saying that the home of the Negro is within the Catholic church. They

acknowledge that in the church of all nations. Their own will be recognized and be estimated at its true value. For this reason it is now commonly said that a flood of conversions may be expected among the Negroes. It is certainly true that where Negroes have organized parishes they have succeeded remarkably well. Two notable instances of this fact are to be found in St. Augustine's and St. Cyprian's parishes, in the city of Washington. Both these parishes are entirely out of debt, and they each have fine churches, together with other properties that are valued at \$100,000, in their respective parishes, and it is delightful to see how devotedly the colored people use their churches, and love them as they do their own homes.

To make the Negro race Catholic is merely a question of means and of men. There are some of the most devoted secular priests in the United States who are working in this field, while the Josephites and the Holy Ghost Fathers, and now the Lyons missionaries, are bending all their efforts to secure results. But with all the energies and zeal they show, yet they realize the colossal task that is before them. A conservative estimate places the Negro race at 10,000,000, while there are but a meagre quarter of a million Catholics. If the men were multiplied a hundred fold, they would readily find work to do in the most promising vineyard, and work that would be rewarded with most gratifying results. The colored people will be found exceedingly responsive to any ministrations bestowed on them, and if the leaven of Catholic teaching and restraint could be made to work among this naturally religious people, it would go far to enable them to work out their own destinies as a race in the United States.

St. Joseph's Industrial School For Colored Boys

(Concluded from the June Number)

The school has never received any state aid whatever, although it is rendering to the public a great benefit. The purchase of land and the erection of buildings was made possible at the beginning by the extreme generosity of one noble woman, and her continued liberality since that time has been the financial mainstay of the institution. Reference is here made to Mother Katharine Drexel, whose name is well known on account of her unselfish devotion to the cause of the poor, despised Indians and Negroes. Much of the good she has done has become known to the public, but eternity alone will reveal it all. She has founded an order of religious, the Sisters of the Blessed Sacrament, whose rule compels them to work entirely for the betterment of the Negro and Indian races. Their institutions are in the East, in the South and in the West. Mother Katharine has devoted not only her millions to this neglected work, but has renounced all earthly comforts and prospects, and given herself, her life and her personal services to it. For this end she observes the same self-denying rule as governs the humblest of her sisters.

Besides the benefactions of Mother Katharine, St. Joseph's Industrial school has received contributions of various amounts from Catholics of every part of the United States. Appeals have frequently been made, and they have always met with a generous response. There is also a considerable income from the printing house and the sale of St. Anthony's Monthly. Besides the current expenses of the establishment the principal outlay is for improvements which will

be permanent. There are no high-salaried officials. The Josephite Fathers, who have charge of the school, give their services gratis, and the Sisters of St. Francis, to whom are intrusted the domestic arrangements, seek for no emolument.

No boy will be received until he is at least thirteen years of age. They remain until they have completed twenty-one years, unless a favorable opportunity should arise for any of them making a start in life. The school was primarily intended for colored orphan boys, but quite frequently boys are received whose parents are living, although too poor to care properly for their children. A number of boys have been accepted from Mother Katharine's Home at Cornwell's, Pa. Parents or guardians may visit a boy at any time and hold correspondence with him, but the authorities of the school have entire control over his actions until he is discharged from their care. Boys are not permitted to enter the school unless they bear a good character, and if a bad boy should accidentally slip in he is returned to those from whom he came, after it has been discovered that he is not amenable to good counsel or mild correction. St. Joseph's Industrial school is in no sense a reformatory, but a home for destitute colored boys, who are willing to improve the opportunities and second the disinterested efforts made for their welfare by those who have taken charge of them. The rules of the institution are few and easily obeyed, but a strict adherence to them is required. The discipline is mild, yet firm, and it is sought to instill into the minds of the pupils a sense of

manly honor. The greatest freedom is given, consistent with good order. During the hours allotted for recreation the boys are free to roam about the spacious grounds or through the woods and over the farm, and with permission given each time, to visit the town of Clayton. They have baseball grounds and all the implements necessary for this and other games. No effort is spared to make them happy, and this is caused by a belief in the true theory that contentment is a great aid to the inculcation and practice of virtue.

The Catholic idea of education is enforced at St. Joseph's Industrial school. This idea, in brief, is that religious and secular education should go hand in hand. True education consists in the development of the youth's whole nature; his physical, intellectual, moral and religious faculties. Towards this end religious and secular education should tend in unison until the finished product of a sincere Christian and good citizen is the result. To teach a child or youth to read and write and figure, and to train its eye and hand to be skilful in the trades and arts, will not prevent it in after years from yielding to the passions of corrupt nature or falling into crime. To relegate the study of religion and the acquiring of religious habits to one hour a week of Sunday school or to the uncertain abilities and inclination of parents or guardians, whilst the other six days are devoted entirely to the acquirement of secular learning, is to reverse the true order of things and to make the knowledge of God and His laws a matter of secondary importance. Such an impression, created in the mind of youth, results in maturer years in the absence of all faith and moral responsibility. Sometimes home influences and social surroundings may preserve to the child something of faith and love for religious truth, but these favorable environments are only accidental, and may not always be counted upon. Under the best of circumstances, the faith will not be so vivid nor the love so ardent when the child does not receive its knowl-

edge of God and its duties towards Him as the most essential part of its education. Sound morality without religion as a basis is an absurdity, and that nation in which morals are becoming corrupt is surely on the decline.

In proof of the sincerity of her convictions the Catholic church has founded her own schools and colleges and universities, wherein she puts in practice the Catholic idea of education at the expense of millions of dollars to her adherents, who voluntarily and cheerfully make every sacrifice for this great and good end. Catholics in the United States today are educating and caring for one and one-half millions of children, and for this great saving to the state, so far are they from receiving any recompense that they pay their full quota of taxes towards the support of the public schools.

"What doth it profit a man to gain the whole world, if he suffer the loss of his own soul?" This Scriptural quotation is the inscription on the stone arch above the portals of St. Joseph's Industrial school, and the thought contained in those words of the Divine Founder of Christianity is the keynote to the instruction given to its pupils. They are taught that it is of paramount importance to fulfill all their duties to God, to their neighbor and to themselves. They live in an atmosphere where religious motives are the animating principle, and where industry is considered an integral virtue of true religion. It is impressed upon them that to be good Christians they must become good citizens, and that, inasmuch as they respect themselves will they be respected by others. They are told that they must love their country and prove this love by obedience to its laws. Work, study and the Christian's duty of prayer are the daily exercises of the boys at the school, and it is hoped that this routine will so mould their characters that they will go out as a leaven among their own people, to lead others to right living by good example.

The surest and most severe test to which any theory or undertaking

can be put is an examination into the value of its practical results. When it was sought at first to establish St. Joseph's Industrial school at Clayton there was opposition arising from race and religious prejudice. This obstacle, however, having been circumvented, and nine years' experience having been gained, it is safe to say that there is scarcely any fair-minded resident of the town or neighborhood who would wish the institution removed or changed into something else. The school has been a distinct advantage to the community, particularly the business portion of it, and certainly has worked injury to no one. Those connected with it have proved themselves peaceful neighbors, willing to go more than half way to meet their fellow-citizens with deeds of kindness.

The young colored men who have gone out from the industrial school to engage in life's battle, who have completed their terms at the school, are doing well, are a credit to their Alma Mater and an honor to themselves and their race. They are to be found in Wilmington, Philadelphia, Baltimore and other cities, and some are located in country places. They occasionally revisit their former

home and show by their conduct that they are faithful to the teachings they there received. It is an encouragement to those who, with so much self-denial, have given themselves to this arduous work, to know that their labors have not been in vain. A special blessing of God must surely descend upon that numerous band of generous Christians who oftentimes from meagre resources are constantly sending their mite towards this great charity, and with more than ordinary love must the Saviour look upon that noble benefactress, who has given not only her fortune, but herself, to the salvation of the despised Negroes and Indians.

They are aiding to give to the vexed race question the only thorough and practical, the Christian solution. Were such examples many times multiplied this menace to public peace would entirely disappear. To do its full share of duty toward this, our fair land, by making virtuous, useful citizens of the colored youths who come under its care, is the desire of the management of St. Joseph's Industrial school.

A LETTER TO THE EDITOR.

Monrovia, Liberia, April 5, 1907.

Charles Alexander, Esq.,
Boston, Mass.:

Dear Sir—I have your kind favor of Feb. 18th, last, informing me that you are assisting Mr. Francis H. Warren of Detroit, Michigan, to send out here next September nearly 600 men, and requesting me to write an article for your magazine.

There is also before me a letter, written by you sometime since to our President Marclay, inquiring of him as to the prospects for immigrants, and suggesting the removal here of your printing plant.

The president read your letter with great interest, and he requests me to have it in mind, when writing you, and to say to you that your magazine is always an acceptable addition to his book table.

I watch with great interest the fight, which you are making in the United States for equality of opportunity. But I regard it as a hopeless struggle, and I am not surprised that you turn your face towards the republic of Liberia.

If you come here you will have a cordial reception from the president and most of our leaders. The plain people will give you the warmest kind of welcome. Outside of a small political class, it is generally admitted that we need some fresh blood, and Liberia would profit greatly, if people of the right stamp from the States and the West Indies would come out here.

But no one should come who does not possess the pioneer spirit. There is nothing to be gained from people, who come here expecting to find the improvements, which have taken billions of dollars and over 300 years to accomplish in the States. Our people

must come here with the same spirit, which white men take to the western prairies of the United States, and to the snow-clad forests of Canada. The white men, who go there to make homes, have to contend with difficulties a million times greater than any which confront the newcomer to Liberia. Those newcomers to this country fall, who have no innate habits of industry. They have no disposition to work for the comforts of a good home, for the general education of their children both in our schools here and in schools abroad; they have no disposition to work along lines of patriotism for the upbuilding of a state of their own. And, because the climate is genial, and nature bountiful, they lose the little energy and enterprise, which they bring here, and become indolent, idle, worthless.

This country needs primarily farmers. If men will come from the States and from the West Indies to till our soil, to build up such farms as we see in New England and in the eastern and western parts of the United States; and, if they bring a little money, and some anti-billious and anti-malarial medicines, especially quinine; and, after they come, if they stick to their farms, they can raise profitably anything, which grows in the southern part of the United States, or in the West Indies. And they will find a profitable market in Europe for all they can raise. And, more, such a class of workers would eventually naturally force the opening up of communication between the United States and Africa direct. In the beginning, only one steamer a month, or one steamer in two or three months, would come out of New York, or Philadelphia, or Boston; but it would not take a long time to develop such a volume of trade as to require a gradual enlargement of this merchant marine. In such an enterprise, the Negroes of the United States, as well as Liberians, would take a profitable hand. Our homes on both sides of the Atlantic would be comfortable and elegant; our children would be well educated, and we ourselves in later life would enjoy the elevating influences of travel, books and other things.

I have emphasized the need of farmers, because any man of energy, enterprise and continuous industry can succeed in acquiring a competence from the cultivation of the soil, as no large capital is needed. But there are other simple lines of industry, which could be profitably followed, such as ranching, brickmaking, the lumber business, and the trades.

I wish in conclusion to emphasize this statement, that no good results accrue, either to Liberia or to Negroes, who come here, if immigration to this country is entered upon with the expectation of finding boulevards and avenues lighted by electricity; magnificent schoolhouses and spacious church edifices; street cars and dance halls; hotel and eating saloons. For purposes of handling large monies from wages or salaries, or from other sources of industry; for purposes of eating and drinking and dancing; for purposes of wearing fine clothes and patent leather shoes, and having a good time generally, let the Negro stay in the United States, where, under the leadership and domination of the white man, "flesh pots," like the "flesh pots of Egypt," have been established on every hand. Here, in Liberia, is self-denial and work, and the serious business of home building and nation building. The Negro possessing stern pioneer stuffs succeeds. But the Negro fails, who, to use Bishop Payne's expression, "is ruled by his back and his belly." He is no good for purpose of immigration to this country, and he is not wanted here.

No one need fear finding any insurmountable difficulties in the climate of Liberia. I do not like to make a personal reference, but you well know that this is my second residential experience in Liberia. I have been here over a year now, and I and my family are in perfect health and vigor. And my case is not an exceptional one by any means. Hon. George W. Ellis, secretary of the American legation, who has recently married a Liberian young lady, enjoys perfect health here, and has done so for over five years. You will soon have a visit from Dr. A. P. Camphor, until last month president for ten

years of the college of West Africa, and editor of "Liberia and West Africa." You will find that he and his cultured wife are in as vigorous health as anybody in the United States.

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accomplish much for Liberia. But a man, who comes here simply to make his mark in politics, or merely to exploit the country, is likely to become disappointed, to lose heart and fail; and he would soon join the class of people, who return to America and abuse Liberia.

Yours truly,

T. McCants Stewart,
Liberia, West Coast Africa.

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